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THE UNITARIAN

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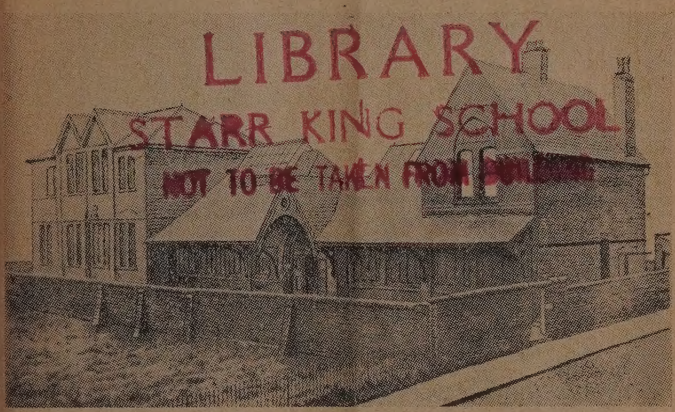

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NOT TO BE TAKEN FROM BUILDING

UNITARIAN SCHOOLS

Chesham British School, Bury, by Stanley Warburton

About 1875 some lovers of the game of bowls decided to start a bowling club at Chesham, a district of Bury, Lancashire. Their names are not known but they were able to secure sufficient backing for the initial outlay. They leased from Col. O. O. Walker a plot of land 7,200 square yards stretching in a northerly direction from Chesham Road. A bowling green was laid out and at the northern end of the plot a pavilion or club house was built.

The bowling club did not prosper. It lasted for about three years. In 1878 the building was bought by Alderman John Duckworth, first Mayor of Bury, a member of Bank Street Chapel. He leased the whole plot of land from Col. Walker for a term of 999 years from May 1st, 1878.

Ald. Duckworth was interested in education. So was his daughter, Mrs. Halstead and in the rapidly growing Chesham district a new school was needed. So the former pavilion was converted into a day school, which was opened on September 6th, 1880, with 90 scholars on the books. Mr. and Mrs. William Unsworth were the first teachers.

The new school was managed by a committee, Mr. Duckworth, Mrs. Halstead and nine others, all members of Bank Street Chapel. But though its managers were all Unitarians, it was not to be a Unitarian Day School; it was started as, and always has been an undenominational school.

The number of scholars increased so rapidly that in about 18 months an enlargement of the premises became necessary and the two-storey portion of the school was erected and opened on September 16th, 1882 with over 300 scholars on the books. Mr. Hartley was the new headmaster, and then Mr. O. L. W. Whitehead became headmaster, a post which he held until retirement after nearly 40 years' service.

On Sunday, October 29th, 1882, the teachers and scholars of Bank Street walked in procession to Chesham for the opening service of a new Unitarian Sunday School. Next year a Unitarian congregation was formed holding services in the schoolroom. There was at one time the hope of building a church on part of the land, but this has never been carried out, and the school is still the home of the church.

Alderman Duckworth died on January 25th, 1887. The trustees decided that the school should be sold, and the option to purchase was first given to the congregation at a price of £1,000 for the building and all its contents, furniture, etc. The money was raised and the building purchased as a place for public worship.

After June 19th, 1899, the congregation stood in the same relation to the Day School as that in which Mr. Duckworth and later his executors had stood.

From its foundation in 1880 until 1902 the Day School had no dealings with the Bury Town Council. The managers dealt direct with the Board of Education in London, and their income consisted of:

(1) The weekly schoolpence of the children (2d. per week lower school, 3d. higher school) for the greater part of the 22 years.

(2) Grants from the Education Board which depended upon the reports made by the inspectors on the work done in the school.

Out of this income the managers paid the teachers and bought the materials, books, stationery, etc., and paid five-sixths of the expenses of cleaning, lighting, heating and repairs. The Education Act of 1902 made the Town Council the Local Education Authority, and the managers now dealt with that authority. The position of the Day School as a Voluntary School was not affected. The number of managers however was reduced to six of whom four were appointed by the congregation and two by the Education Committee because that body was, under the new act, to pay teachers' salaries and other expenses, and was also to bear five-sixths of the cost of cleaning, lighting, heating and any repairs made necessary by "fair wear and tear," i.e., internal decorations and if needed, re-flooring and other internal repairs. The authority could not pay any part of the cost of structural alterations or additions or of outside painting and repairs.

This state continued until the Education Act of 1944 when the school became a "controlled school." Under the act, the school has now four members appointed by the Local Education Authority and two by the congregation, but the authority is now responsible for both inside and outside repairs and their share of the ground rent.

The school has always maintained a very high standard, and the number of scholars obtaining places in the local Grammar School and Bury High School has been far above the average for a school of this size.

CHRISTMAS CARDS for Bazaar Stalls. Send 8d. in stamps for sample packet of six cards to The Editor, Dunham Road Parsonage, Altrincham, to sell at 1s. per packet.

UNITARIAN STALWARTS

H. Crowther, of Stand

Mr. Crowther left Stand for St. Annes last December on his retirement from business. No one at Stand is surprised that he is already recognised at Ansdell as a valuable committee member.

It is difficult to think of Mr. Crowther without thinking of money. He was treasurer of Stand Chapel from 1939 until last year and is still treasurer to the Stand trustees. In matters financial he has always been prompt and efficient, meticulous and cautious in his advice on income and expenditure. He was rarely found without his receipt book.

Further, it is difficult to dissociate Mr. Crowther from the buildings, properties and grounds at Stand, for he was always ready to place his considerable knowledge of buildings and equipment at the disposal of the chapel, and he personally supervised such matters to the last detail. He was often around the buildings with a ruler and note-book, or talking to a prospective contractor, ensuring that a good job was done at a reasonable cost. His preference for working behind the scenes was shown in the great contribution he made as a member of the Building Committee in the erection of the new chapel.

A native of Newchurch-in-Rossendale and a Unitarian born and bred, Mr. Crowther came to Whitefield in the 1920's to be near the family business. A typical product of East Lancashire, endowed with sound, practical common sense, he is one who, having made up his mind, is hard to move, obstinate yet reasonable. You may disagree with him but you will always respect him. An ex-guardsman who looks it, he lost his right arm in the 1914 war, yet, as with other things, took this in his stride. His wife, too, is a splendid behind-the-scenes worker.

Mr. Crowther is a most regular attender at services, morning and evening. On the rare occasions when his pew was empty one automatically asked whether all was well, or whether he was having a well-deserved holiday at his favourite Fylde resort. Stand's loss is Ansdell's gain.

A MAN WANTED

By Joyce Hazlehurst

Hoardings which I frequently pass, show an advertisement which begins, in large letters, "A MAN WANTED," and then continues, in small letters "to convert his wardrobe" This advertisement of a furniture store always intrigues me. I am deceived at first into thinking that an employee is being sought by a firm. When I read on and realise that I am mistaken, I reflect on the wealth of double meanings which the English language provides. The word "wanted" may mean "sought for," "needed" or it may mean "wished," "desired." In this example, the person who appears to be "needed" is really a person who "desired."

Many churches to-day could well hang out this notice: "Men, women and children wanted for work of national and international importance. Vacancies in pulpits, pews and Sunday Schools. Apply here" How those recruits are needed!

How badly we miss the enthusiasm and the help which they might give! We yearn for them as Jesus yearned for the people of Jerusalem.

Jesus knew the meaning of "A man wanted," i.e., "needed" very well. His shepherding was not complete with even 99 per cent. in the fold. But Jesus knew also the meaning of "A man wanted," i.e., "desired." "Blessed are they that hunger and thirst after righteousness. . . ." Jesus *wanted* recruits but he knew that the only recruits possible for his purpose were men who *wanted* to join him. In the Kingdom of God the two meanings of "wanted" come together. A need arises and somebody decides to help: a thrilling, wonderful process which shows, I believe, the hand of God.

To a small and struggling congregation whose theme song was "Oh, it is hard to work for God," I was once led to say "Don't forget, folk, that *God is working too.*" Someone said to me later, "I'm glad you said that. I've always felt He was."

CHILDREN'S CORNER

Surprise in the Woods

The leaves were falling in Thingummy Woods. They fell across the path of Nippa and Pippa as the two wood-folk made their way home.

"Did you enjoy the garden party?" asked Pippa.

"I certainly did," replied Nippa enthusiastically, "although I was nearly trodden on more than once."

"I suppose it wasn't right, but I *did* laugh at the Mayor."

"So did I. But I'm glad everything turned out so well."

"Yes," said Pippa, "it has made life more peaceful."

At the big oak tree they stopped suddenly. A few feet in front of them was a big pile of leaves—and it was moving; that is, it was being disturbed; something was underneath!

Most wood-folk have had experiences like this. Encounters with the animals of the woods provided many exciting chases. So they crept away, found two stout sticks, and each went to one side of the moving leaves. The movement became more agitated, accompanied by grunting sounds. The occupant was about to emerge! They raised their sticks. A head appeared through the leaves, and they were about to bring their sticks down upon it when the last leaves fell off, revealing a blinking, sleepy, familiar face.

"Hullo," said the face.

"Why," they cried, "it's Trippa!"

"What are you doing?" asked Nippa.

"I fell asleep," replied Trippa. "I think some of the others covered me up with leaves as a joke."

"You are lucky," Pippa pointed out. "We were just about to defend ourselves."

Trippa looked at the sticks and shuddered. "I'm glad you didn't," he said gratefully. "I shall have a few words to say to some of our friends when we get back."

CHINESE WISDOM

When the Chinese Emperor Nang Fu went out to battle, he swore to destroy his enemies. By skilful strategy he rounded them all up and took them prisoners. The leaders he treated well and detained at his court. The men he released and sent home. When his ministers remonstrated with him for violating his vow, he replied: "The common soldiers are no enemies of mine, for they do not hate me; they merely did what their officers commanded them. The officers and generals were my enemies, all of whom I have destroyed, for they are now my friends."

I like that bit where you pause for breath, dear.

NEWS AND VIEWS

GENERAL ASSEMBLY

The annual meetings next year will be held according to rule in London, and for 1959 an invitation from the Yorkshire Unitarian Union to meet in Leeds has been accepted. It will be 21 years since the Assembly last met in Leeds.

THE CHURCHES

AUSTRALIA. At SYDNEY on July 7th the address at evening service was given by Dr. Bart J. Bok, newly-appointed Director of Mount Stromlo Observatory of the Australian National University of Canberra. Dr. Bok is a Unitarian originally from Holland who has been at Harvard for several years. He spoke with lantern slides on "The Astronomers' Universe." A Spring Fair is arranged for September. At the annual Garden Party £31 was raised. The minister, Rev. D. W. Edmunds, M.A., B.D., has appeared on TV, speaking on "Overcoming Allergy to People."

BATH and TROWBRIDGE congregations each look forward to a visit from Dr. Preston Bradley, of the People's Church, Chicago, in July.

BEQUESTS: Miss E. M. Patterson, of Belfast, left £200 to the Holywood Church. Miss I. B. Bradford, of Larne, left £100 to the Ballycarry Church in trust for the augmentation of the minister's stipend.

CHESTER and WALLASEY. Induction services have been held at each church for their new minister, the Rev. Lincoln A. Gribble, M.A., who was trained for the ministry at Manchester College, Oxford, but has been in America since completing his course there.

CLIFTON. A Garden Party and Sale of Work held in June raised £55 for church funds.

GATEACRE Chapel, Liverpool, is to unveil a memorial to its late minister, the Rev. D. P. Stewart, on September 28th. It will be a carved oak board bearing the names of the ministers of the chapel since its foundation in 1690.

GLOUCESTER. A summer service has been held on the theme of "Worship of God in Nature," with special organ music from Handel, Elgar and Debussy.

LONDON. HACKNEY Sunday School did excellently in the Sports Meeting of the London Unitarian Sunday School Society, winning the Challenge Shield with a total of 119 points, 57 more than the runners-up. The new Youth Club is well established and enjoyed an outing to Southend-on-Sea in July. An organ fund has been started to obtain an electronic organ to replace the church organ that was destroyed in the London blitz, and a Mile of Pennies scheme has been started with 4,000 pennies collected to date, 500 of them by one child. WANDSWORTH held its annual Re-union Services on July 7th conducted by the Rev. Arthur Peacock. At the evening service the Rt. Hon. J. Chuter Ede read the lessons and gave the address, and a social gathering ended the day.

MANCHESTER. ALTRINCHAM assembled a good congregation on the evening of the town's main holiday Sunday in July when in place of a sermon, a short introductory address was followed by a fifteen-minutes organ recital of music by Henry Pur-

cell played by the chapel organist, Mr. George Sumner. WYTHENSHAWE Rose Queen coronation was held at evening service on July 21st, when poor weather prevented the customary walk. Revised plans for the new church building have been prepared by the architects since it was realised that the amount available from war damage compensation was going to be about a third less than what had been expected. Altrincham and Wythenshawe schools enjoyed an outing to Chester Zoo in July. HALE Chapel anniversary was conducted on July 7th by the Rev. W. Hill Wareing, and new pew carpets and seating had been fitted in time for the occasion. The Annual Garden was unusually well attended, bringing in over £80 for chapel funds.

PLYMOUTH. The stone-laying for the foundation of the new church was held on July 13th, one stone being laid by the Secretary of Trustees, Mr. W. S. Burgess, and another, which was salvaged from the blitzed church in Treville Street, was laid by Ald. C. H. Goodland, treasurer of the Western Union.

YORKSHIRE SUNDAY SCHOOL UNION. At the Annual Meeting held at LYDGATE the results of the Spring Festival, the first to be held since the end of the war, were announced, and Lydgate Sunday School carried off all the trophies—the Framed Picture, the Challenge Vase and the Shield. The festival had been held at Halifax. The meeting at Lydgate was combined with a country ramble.

NEW TECHNIQUE IN GLASS

The Pennington Window at Stand

The window above the War Memorial in the new chapel at Stand, near Manchester, is a striking example of new technique in decorative windows, and is the work

Photo by Arthur Hamer, Whitefield

of Frederick W. Cole, of the William Morris Studio, Westminster. The minimum of lead is used (limited to the eight central panels). The designs are mainly painted on large panes of hand-made antique glass —a revival of a mediaeval craft. To photograph the window, with its large area of clear glass through which trees and buildings can be

seen, it was necessary for an assistant—in this instance the minister—to spend an hour on the chapel roof holding a sheet of paper five feet wide and thirty feet long!

The window, in memory of Emma and Harry Pennington was the gift of the late Mrs. Emma Pennington, and was dedicated last December. It symbolises the adventure of faith. At the lower left-hand corner the Pelican stands for the sacrifice of lives given in war-time, and the perennial sacrifice of parenthood. The Phoenix in the other corner symbolises the resurrection of the new chapel from the ruins of that destroyed by enemy action and the resurrection of a new world from the ashes of war.

The central group shows the aspirations of the ordinary people of whom the new world consists, especially in the family circle. They are seen looking into the future with confidence, and their qualities of humility, faith and understanding are typified by flowers—the violet, the passion-flower and the marigold. There is a smaller group showing the eternal inconsequence of childhood, in which playfulness and great seriousness go together.

At the top of the window is a ship, the symbol of the Christain church sailing out of the storms that beset it, and suggesting the adventure of faith into the pathless future; and above all there is shown the light from heaven, the dove of peace, and the rainbow of promise.

Humility, faith and understanding were the three virtues emphasised in the words of dedication when the window was completed.

CHRISTMAS CARDS. William Blake's "Nativity," 1s. each, 9d. per dozen. Small cards in various designs, 2s. per dozen. Send 1s. in stamps for samples to Editor, Dunham Road Parsonage, Altrincham, Ches.

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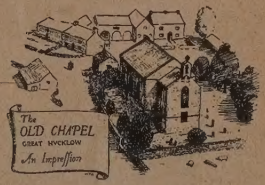

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A few vacancies for full weeks in September and October. Monday to Saturday bookings welcomed. September 9—12th booked up. Reduced rates from October 1st.
Bookings to the Secretary.

UNITARIANS IN THE NEWS

Alastair Birtles, of Clifton Sunday School, took first prize for under-eights in a national drawing competition arranged by the R.S.P.C.A.

Mr. Norman D. Blake has been elected chairman of Iiminster Old Meeting congregation for the 25th successive year, and was presented with a fireside chair at the annual meeting.

The Rev. J. Tyssul Davis, B.A., minister-emeritus, of Clifton, has celebrated his 89th birthday.

The Rt. Rev. C. M. Kelley, B.A., was elected Moderator of the Non-Subscribing Presbyterian Church of Ireland for the second year, at the Synod held in Belfast in June.

Mr. F. Reed, of Tavistock, organist, and formerly secretary, was presented with a bureau on leaving for a new post in the Midlands.

"It ought to be impossible to deny the name of Christian to any who acknowledge Christ as their master, and can show any genuine likeness to him. This test might unchurch some loudly professing believers; it would admit many heretics to the fold; but it would at least gather in from diverse communions the pure, the self-forgetting, and the brave, and would make Christianity as wide a thing as Christendom."

Charles Beard

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